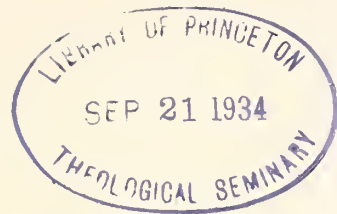


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# The Outlook of Missions

VOLUME XXVI  
NUMBER 8  
SEPTEMBER, 1934



## WOMEN AND MISSIONS

“Workers Together with Him”

*Greta P. Hinkle*

Thoughts on Leaving Baghdad

*Mrs. David D. Baker*

Women and Home Missions

*Charles E. Schaeffer*

The Year's Work at Miyagi College

*Carl D. Kriete*

Our Women Evangelists in Japan

*Mrs. Florence L. Seiple*

Women's Evangelistic Work in China

Our Girls' Schools in China

“Close Ups” of Our Japanese Friends  
on the Pacific Coast

# The Outlook of Missions

SCHAFF BUILDING, PHILADELPHIA, PA.

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EVANGELICAL AND REFORMED CHURCH

JOHN H. POORMAN, Editor-in-Chief

CHARLES E. SCHAEFFER, Home Missions  
JOHN H. POORMAN, Foreign Missions

GRETA P. HINKLE, Woman's Missionary Society  
JOHN M. G. DARMS, Men and Missions

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# The Outlook of the Month

## Women and Missions

"WORKERS TOGETHER WITH HIM"

NOT long ago a traveler returning from a journey around the world made this significant statement, "In the midst of the darkness that one encounters everywhere, one comes across happy bright spots here and there, groups of people working together in confidence that the kingdom of righteousness will surely come if the friends of Christ will but dispel their fears and follow Him. Generally speaking, these groups of hopeful people are women."

It was said of Mary MacArthur, the English leader of working women, who died a few years ago, that "with Mary something great was always going to happen and she created an atmosphere in which it did happen." Is not that one of the outstanding accomplishments of the many groups of Christian women all over the world, creating an atmosphere of adventurous hope in which it will be possible for God to work out His purpose? Results of these fellowships are by no means limited to the creating of atmosphere, but if there were no other achievements, this service to the establishing of the Kingdom of God would be immeasurable.

Since Bible days, women have had their share in the joys and responsibilities of Christian service. At times, they have taken the lead in overcoming what have seemed insurmountable difficulties. Again they have been quick to follow when others have pointed out the needs and a way. Today, throughout our land thousands, yes even millions, of women and girls are working together in order that their fellowmen may have the more abundant life. Incidentally in these Christian fellowships their own lives have been greatly enriched and their horizons widened. Through their study and reading, an intelligent interest in present day world conditions has been developed. They have a deeper knowledge of the world program of their church, a more complete understanding of all its Boards and an intimate acquaintance and share in its world service activities.

May we ever continue to create this atmosphere of adventurous hope, to radiate confidence in the triumph of right and set ourselves to the joyous task of "working together with Him."

GRETA P. HINKLE.

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### Note

To subscribers who sent in their renewals during the past month: In case you find that the expiration date on your wrapper has not been changed, kindly be patient. It will be

changed with the October issue. The vacation season has interfered with our usual prompt service in this particular.

EDITOR.

# The Quiet Hour

JULIA HALL BARTHOLOMEW

---

*And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.*—Rev. 14: 6.

---

Be still and strong,  
O man, my brother! hold thy sobbing breath,  
And keep thy soul's large window pure from wrong.  
—ELIZABETH BARRETT BROWNING.

"Time teaches us that it is more dangerous to  
flounder in the shallows than to dare the depths."

Perhaps one of the greatest pleasures an individual  
can experience is to feel himself a significant helper  
in the rebuilding of his world.

—H. A. OVERSTREET.

Let the attention of the life-hungry American  
people be directed to the fairer spots on the horizon  
of possibility, and their own dynamic quality will be  
answerable for the outcome.

—ARTHUR FARWELL.

Who loves the rain  
And loves his home,  
And looks on life with quiet eyes,  
Him will I follow through the storm;  
And at his hearth-fire keep me warm.  
—FRANCES HOWARD SHAW.

Sure good is first in feeding people, then in dress-  
ing people, then in lodging people, and lastly in  
rightly pleasing people with arts, or sciences, or  
any other subject or thought.

—JOHN RUSKIN.

Now with a re-created mind  
Back to the world my way I find;  
Fed by the hills.

—HERMANN HAGEDORN.

When thy heart, with joy o'erflowing,  
Sings a thankful prayer,  
In thy joy, O let thy brother  
With thee share.  
When thy heart enfolds a brother,  
God is there.

—THEO. C. WILLIAMS.

Our friendships hurry to short and poor conclu-  
sions, because we have made them a texture of wine  
and dreams, instead of the tough fibre of the human  
heart.

—RALPH WALDO EMERSON.

Upon the yellow slopes of far-off farms,  
I see the rhythmic cradlers, and the sheaves  
Gleam in the binder's arms.

—LLOYD MIFFLIN.

"He . . . Who also in his spirit bore  
A beauty passing the earth's store,  
Walked calmly onward evermore."

Now, the foundation of that steadfastness and  
constancy, which we seek in friendship, is sincerity.  
For nothing is steadfast which is insincere.

—CICERO.

Dreams—and the kingdom of quiet!  
Only the dead leaves lie  
Over the fallen roses  
Under the shrouded sky.  
—ROSAMUND M. WATSON.

Tall trees, your name is peace,  
You are the channel of God;  
His mystical sap. . . .  
Sings in your cells;  
Its rhythmical cycle of life  
In you is fulfilled.

—EVELYN UNDERHILL.

O winged brother on the harebell, stay—  
For He that framed the impenetrable plan,  
And keeps His word with thee, will keep with man.  
—EDWIN MARKHAM.

"The ripe, rich tint of the cornfields,  
And the wild geese sailing high—  
And all over upland and lowland,  
The charm of the goldenrod—  
Some of us call it Autumn,  
And others call it God."

---

## The Prayer

O GOD—forasmuch as without Thee we are not able to please Thee; mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord.—Amen.

—COMMON PRAYER.



# The Outlook of Missions

VOLUME XXVI

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NUMBER 8

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

## Thoughts on Leaving Baghdad

By MRS. DAVID D. BAKER

"TWENTY dirhams . . . ; twenty-one . . . ; twenty-two . . . ; twenty-three dirhams . . . ; sold!" The auctioneer hammers and twenty-three hammers beat at my heart as a coolie carries out of the door Betty's little pink and white baby crib. That little bed was a gift from the kind women of Maywood before we left for Baghdad. And there go her book-shelf, her little table and chair, her bigger bed. Must her room be emptied? Yes, it is empty, and now for the other rooms.

Out go our dining-room chairs, our table; out go the dishes we'd bought so anticipat- ingly in Edinburgh; there the pots and pans—why, they look all bright and shiny in the morning sunshine. I didn't know I loved them so. Ah, that coolie has our rosewood table on his back; we bought it cheaply in a dirty little second-hand shop in the bazaar, but it was rosewood and hand-made in India and we were always pleased with it. Our bookcase follows after; our Baghdad Amer- ican carpenter made it out of teak, the only thing we'd ever had made that really satis- fied in every detail. And there! he's ham- mered away the Encyclopædia; we bought that with gift money when David graduated from Seminary. We did want to take it with us, but Ohio is far and freight is high. Some things had to be left behind no matter how much we wanted them. Our boxes of books and pictures and linen and rugs had already made weight enough. My desk leaves next; David had it made for me only two Christ- mases ago. There's no stopping anything now; the auction (horrid word!) is on and things are going fast. What matter that every- body says they're going well? They're going, going, going—and the house is empty.

A Moslem baby sits in Betty's high-chair now, a little Jewish-American boy plays in her creeping pen, while a tiny Armenian girl sleeps in her baby bed; a German mother uses our oil stove; an English doctor drinks his morning tea from our dishes; a Hindu refers to our Encyclopædia; a Jewish family

sits around our dining table. What happy times we'd had around that table, just the three of us! Dust and heat might rage with- out, family and friends be thousands of miles away, but what did anything matter when we were safely gathered after a morning's separ- ation? There were those very special days, birthdays and anniversaries, when joy was almost perfect, as the chocolate cake gleamed in the center of the table. Is any of that hap- piness carried with it into the table's new home? Do the echoes of morning prayers come to the hearts of its new owners? Guests of varied descriptions often joined us in the dining room. Boys from the school—Jews, Moslems, Christians; teachers from the school, Baghdad and Syrian friends of all occupations and differing religions; mission- aries from Iraq, Turkey, Syria, Arabia, India, China, Japan; friends from America, Betty's little American, English and Baghdad friends—all sorts of nice folks had gathered there. Twice the Christian women of Baghdad had stood around it for tea on the Day of Prayer; twice the Girls' Club had had its Christmas party around it. Such lovely memories!— and the auctioneer told us afterwards that the wife of the man who bought the table didn't like it! If she'd only known all this, I wonder if it would have made any difference.

A Jewish family plays our victrola now. Do "Finlandia" or Bach's "My Heart in Deep- est Need" as played by Albert Schweitzer on the organ bring to them what they brought us? Saleh, our school librarian, carried out our living room chairs. I wonder will he feel the presence of any of the folks that sat in them? The International Club came; the Freshmen came to read Shakespeare, the chorus came (a little Jewish girl practices on the piano now); the Book Review Club came; the boarders came. They came last Christmas time one night and sat in them as we darkened the room and sang with only the tree for light. An Armenian bishop sat in one; the English bishop in Jerusalem sat in

(Continued on Page 253)

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## Women and Home Missions

IT would be very difficult to sum up the service rendered the cause of Home Missions by the women of the Reformed Church. Their interest in the work goes back to those early days when Missions in the denomination first assumed organized form. In 1826 when "The American Missionary Society of the German Reformed Church" was organized there were at the same time established several auxiliary societies which were constituted of "males" and "females." But the specific organization among the women did not take place until February 20, 1877, when under the leadership of Mrs. S. B. Yockey, of Xenia, Ohio, a Woman's Missionary Society was organized in the Reformed Church there of which her husband was the pastor. Similar societies were formed in other congregations but the first Classical Woman's Missionary Society was that of Illinois Classis in 1883. Several other Classes followed during the course of the same year. The first Synodical Society was that of Pittsburgh Synod in 1886.

The General Synod of the Reformed Church met in Akron, O., in 1887, and the officers of the Pittsburgh Synodical Society and others from various Classical Societies attended the same and took steps to organize a General Synod's Society. On June 2, 1887, in Grace Reformed Church, Akron, O., twenty-five women assembled representing five Synods and eleven Classes, and there the Woman's Missionary Society of General Synod was organized with Mrs. S. B. Yockey as the President. Two committees were appointed, one in the interest of Home Missions and the other in the interest of Foreign Missions. The Committee on Home Missions requested the Board of Home Missions to name some special mission point to which the funds of the Society might be applied. The Board suggested the Mission at Sioux City, Iowa, to be taken under the special care of the Society.

From that time on the Woman's Missionary Society has never failed in its support of the Home work. With increasing numbers in the membership the interest in and the contributions to Home Missions have steadily increased.

It is along three special lines that the women have during all these years been a factor in aiding the work of the Board:

1. *Financially.* While at the first the contributions were small they have steadily increased until now the annual budget for Home Missions is over \$32,000. The women have assumed the entire support of the Indian School at Neillsville, the support of the deaconesses and the Japanese work on the Pacific Coast. They have contributed many Church-building Funds and have aided many individual Missions as well as various phases of the work. The Thank-offering boxes bring in a handsome sum of money each year, of which the Board of Home Missions gets a reasonable share. Financially, the women are a great help to the Board in its work.

2. *Educationally.* From its very beginning the Society has believed in publicity and in the work of educating its constituency. Thus early it began to publish the *Woman's Journal*—which was merged into THE OUTLOOK OF MISSIONS. It has published hundreds of tracts and thousands of leaflets and other literature for the purpose of keeping its constituency informed regarding the work in hand. By its Girls' Guilds and Mission Bands it has enlisted the interest of the youth so that the next generation may have a type of membership well informed and vitally related to the work.

3. *Inspirationally.* The Woman's Missionary Society has served to create a missionary atmosphere in many of our congregations and in the Church at large. Here we have a group of more than 20,000 women who seem never to grow tired in advocating the cause. In many of our congregations they are almost the only agency that keeps the missionary fires burning and the missionary passion alive. Should this influence in behalf of Missions be suddenly withdrawn from our Churches, the whole cause of Missions would suffer irreparable loss.

It is therefore with a sense of great gratitude and real satisfaction that we can count on the women of the Reformed Church as among the most loyal and most ardent supporters of the work. For the good work they have wrought in the past we sincerely thank them and we trust them for what they may be able to accomplish in the future.



## Faithful Unto Death

Miss Bessie Y. Stewart, my efficient and devoted secretary, passed away in the Cooper Hospital, Camden, N. J., on the night of August 1st. Because of her long and faithful service in the office of the Board of Home Missions it is fitting that the following tribute should be paid to her life and labors.

On June 1, 1908, when I entered upon office as the General Secretary of the Board of Home Missions, a rather timid and modest young lady entered and offered her services as my secretary. She stated that she had recently assisted Dr. Charles R. Watson, of the United Presbyterian Board of Foreign Missions in the preparation of the manuscript of a book which had now been finished. I took her on probation for two weeks with the understanding that the contract could be mutually terminated at the end of that period. But the two weeks were extended to twenty-six years and two months and terminated only by her untimely death.

Miss Stewart was the daughter of Mr. and Mrs. Robert Stewart, of Haddon Heights, N. J., and was born in Merchantville, N. J., on October 26, 1889. At an early age she was received into the membership of the United Presbyterian Church, but when the family moved to Haddon Heights she identified herself with the Presbyterian Church in the U. S. A. Her long association with the Board of Home Missions of the Reformed Church in the United States made her better acquainted with this denomination than her own. She knew the name of every minister of our Church and was familiar with every detail of organization and activity. She qualified herself especially for the work of the Board of Home Missions. She manifested a deep interest in all its operations. Her relation to the Board was vital, not professional or perfunctory. During all these years she had full charge of the office. She attended practically every Board Meeting and took down in shorthand almost every word that was spoken and every action that was taken at those meetings.

She was most efficient and faithful in all her services. She had a remarkable memory and could recall actions taken by the Board and correspondence conducted, with wonderful accuracy. Her devotion and loyalty to her work was indeed most beautiful. She was possessed of high ideals and was a lover of the true, the beautiful and the good. She



MISS BESSIE Y. STEWART

loved flowers and there never was a Board Meeting but she decorated the table with a bouquet of flowers. On June 1st of each year, as these years came and went, we celebrated our anniversary and on those occasions there were always flowers plucked by her hand from her own garden on my desk. On June 1st a year ago our friends from near and far joined in the celebration of our 25th Anniversary as workers for the Board.

She loved books and usually carried an armful of them to her home. She loved beautiful thoughts and ideas. Many a time her eyes would fill with tears, not of sentimentalism, (for she was not a sentimentalist), but when some great truth in beautiful form would possess her soul.

She possessed wonderfully good judgment on delicate and difficult problems. She had a high sense of integrity, honesty and fairness, yet withal a deep sympathy and an abiding faith in goodness. Never in thought, word or deed did she reveal anything that was low or vulgar. Her serious thoughts had rest in heaven. Gracious and affable to all who came into or went out from the office, she endeared herself to many who formed her acquaintance. She wrote thousands of letters, hundreds of articles and scores of pamphlets and tracts and all her work was done with remarkable speed and accuracy. For years she assumed practically full charge of the

Home Mission section of THE OUTLOOK OF MISSIONS. She gathered the material herself, wrote articles and read the proof. She knew every phase of the work so intimately that she made herself practically indispensable. She was at once my eyes, my hands, my memory. I could be absent from the office for weeks and months, if necessary, and upon my return I would find that all matters had been promptly and efficiently attended to.

A year ago she complained of illness and it was found that a major operation would be necessary. She came back in due time but she was no longer the healthy and vigorous girl of past years. Her health was shattered, her body was broken, her strength was gone. But she kept bravely at her desk almost to the very end. Her last service rendered was in

connection with the meeting of the Board on July 17th and 18th. She just pulled herself together for that service. She wrote out the lengthy Minutes of that meeting, and then yielded to the advice of her physician and underwent another operation. Her frail body was too weak and too saturated with the poison of her disease to bear up under the strain. So she quietly fell asleep on the night of August 1st. Funeral services over her body were held in the home of her parents on Saturday afternoon August 4th and were in charge of her pastor and the undersigned. Thus a truly lovely and beautiful character has gone from us, but the charm and memory of her unselfish and devoted life will linger with us as a benediction.

CHARLES E. SCHAEFFER.

### Statement to the Classes by the Board of Home Missions

DEAR BRETHREN:

The organization of the General Synod of the Evangelical and Reformed Church last June affects the work of Home Missions both in the organization and in the practical work on the field. Already several conferences between the representatives of the Board of each denomination as well as a meeting of the two Executive Committees have been held. The two full Boards will meet in Columbus next January when mutual policies and a united program will be further considered. In a few cases plans are already under way for the uniting of mission churches in respective communities. As time goes on more of this can no doubt be accomplished. It is agreed by both Boards that so far as new work is concerned this shall be undertaken by the Joint Board and not by either Board separately. The thing that now stands in the way for an early and complete union of the two Boards is the fact that our Board finds itself so heavily involved in debt. We must set our own house in order before we can function effectively as a united Board. Every effort is being put forth by our Board to bring this to pass at an early date. There are two accounts which give the Board the greatest concern. The one is the heavy obligations to various financial institutions.

The Mortgage Redemption Plan has been in operation for two years and has succeeded in securing subscriptions amounting to \$255,000, of which \$87,500 has been received in cash. Through this means the Board has paid off in bank loans about \$80,000. At the

same time a number of Missions have put their debts to the Board on a liquidation basis through the Life Insurance plan; the amount thus far provided for is approximately \$200,000.

The other account is that which involves the *appropriations to the Missionaries*. Because the Church at large failed to sustain its standard of giving through the apportionment, the Board has for several years been unable to pay its Missionaries in full. In spite of drastic salary reductions amounting to more than 40%, and in spite of the fact that a large number of Missions went to self-support during the last two years the Board owes \$125,000 in back salaries. When we remember that this burden is being borne by about 150 Missionaries and their families the situation becomes heartrending and well-nigh intolerable. Something must be done to relieve this situation. The Board is making a special appeal to every member of the Church to contribute at least *one dollar* in connection with

HOME MISSION DAY, NOVEMBER 11, and during the entire month of November to pay these back salaries. The 350,000 members of the Reformed Church should not find it difficult on this basis, to raise the full amount of these arrearages. The slogan "*DOLLAR DAY FOR OUR HOME MISSIONARIES*" should be heralded far and wide and the hearty cooperation of every member enlisted. The Board requests the Classes to give this appeal earnest consideration and to appoint well qualified persons



who will organize every congregation in the Classis and secure the cooperation of every member. Much personal work will be required, not in the nature of a campaign, but in personal solicitation of at least a dollar from every member. The thing will not be accomplished by passing resolutions merely. It can be done only by personal effort. We believe that all of our ministers have the welfare of their brother ministers who labor as Home Missionaries, sufficiently at heart to throw themselves enthusiastically into this plan. If this special effort will meet with success, it will bring joy and relief into the homes and hearts of many of our brethren who have patiently carried this burden for several years.

The Board earnestly requests the Classes to urge upon pastors and congregations the payment of the *apportionment in full* so that no further debt need be incurred by the Board. The new General Synod at Cleveland made no change in the amount of the apportionment for the several Boards. This apportionment laid by the General Synod at Akron is considerably less than it was in former years and should be within the reach of every congregation.

It is to be regretted that so much emphasis must be laid upon money and so much effort be put forth to raise the budget, because this temporarily tends to obscure the *real missionary work* that needs to be done. But it is clear that no advance step can be taken until the financial situation has been corrected. The work waits to be done. The merger of the two denominations opens large fields for aggressive Home Mission effort. Already the two Boards have formulated *A POLICY* for the future to include among other features, the ministry to underprivileged groups, the work of Evangelism and of Social Service. But the carrying out of this policy must wait until the financial condition of our Board is cleared up. Consequently we appeal to all our pastors and people to put forth every effort to place our work upon a cash basis so as to enable us not only to balance the budget but also to go forth to the accomplishment of the larger task of Kingdom building.

Respectfully submitted,

CHARLES E. MILLER, *President*,

CHARLES E. SCHAEFFER, *General Secretary*.

August 1st, 1934.

## Jacob Orth, the Founder of the Reformed Church in the Dakota Territory

(Continued)

THEODORE P. BOLLIGER

THE visit of Rev. C. Kuss in the Dakota Territory in 1875 was an important event. The German Russian immigrants had arrived with a certain prejudice against higher church authority. In the old country the dignity and the authority of the pastor had been too much emphasized; his spiritual and civil powers were too closely associated; the authority of the Church was often unwisely asserted; therefore, it was probably inevitable that under pioneer conditions a decided turn towards complete congregational independence should early manifest itself. Hence, the coming of Rev. Mr. Kuss was of great importance. The distribution of funds, given by the Reformed congregations in the east, moved the suffering immigrants deeply; the explanation of the government and usages of the Reformed Church in the United States with the wide liberties enjoyed by the individual congregations, appealed to them; and the action of the Home Mission Board of the

Synod of the Northwest, which made the ordination of the school teacher, Jacob Orth, possible, quite won them. As a result several of the settlements immediately effected a temporary organization by electing elders and deacons; although congregational constitutions were not adopted until later, with the exception of the congregation at Yankton.

When Teacher Jacob Orth returned to Dakota as the Rev. Jacob Orth, the joy of the people was great. He brought with him the unofficial promise of the Mission Board and of the officers of the Sheboygan Classis that missionary support to the amount of \$500 a year should be given him, and all Dakota should be his parish; at least such is the tradition still living in South Dakota. However, the minutes of the Mission Board do not show that the Classis ever made an official request to the Board nor that the Board ever acted officially in the matter; hence, it is clear that there was only a gentleman's agreement

which never went into effect because something had happened.

When Rev. Mr. Orth called the representatives of the congregations together, they strenuously objected to the plan of accepting missionary aid. They would be under obligations to no one, but would raise the \$500 themselves. The resolution not to accept missionary aid certainly did honor to their good intentions, but just as certainly reflected on their good judgment. The members at that time were nearly all poor, and some of them very poor. One disastrous year had already swept over them and several more were to come. Only six months before, through the efforts of Rev. Mr. Kuss, a considerable sum of money had been distributed among the sufferers, and even during his visit in June little incidents like the following were common: "One brother came to the services with something on his feet, which could no longer be called a pair of shoes. He received \$3.00 to buy flour, and got a pair of new shoes." A little later, "An old woman of sixty-four years walked eight miles to see me to get help to clothe the children of her daughter." But the people were hopeful because prospects for a good harvest were promising; but a few days later, on the very day that Mr. Kuss was to begin his homeward journey, the agonized wail was heard, "'The grasshoppers have come again.' With blanched faces, the people looked into the sky frightened by the approaching scourge." Nevertheless, the elders and deacons of the congregations which had been organized, considering only their desire to be independent, refused the aid proffered by the German Home Mission Board. As events soon proved this was a tragic mistake. Most of the members could pay nothing, even with the best of intentions. The meagre salary promised the pastor could not be paid; and Rev. Mr. Orth had to struggle for his own daily bread in the sweat of his brow. Distressing, grinding years were his lot.

Even under these adverse conditions, immigration constantly increased, and the number of new settlements, which meant new groups to be shepherded, also increased. In the spring of 1876, the Immanuel congregation, now a part of the Tripp charge, adopted a constitution; in the fall of the same year the Ebenezer congregation, now a part of the Menno charge, also adopted a constitution, and in 1878, the St. Peter's congregation, now a part of the Menno charge, as well as, the Neukassel (or Cassel) congregation were or-

ganized about the same time. In spite of crushing economic conditions, the pastor and his various flocks did not lose hope, as may be seen from a letter which Mr. Orth wrote during the summer of 1876, from which I quote a few sentences, "The revivals which we had during the past winter have helped. I have been able to organize more congregations. Next spring we will build a house of prayer, with twenty-five families. The site chosen is two miles west of the Lutheran Church. Another group of 32 to 35 families is ready to be organized. About thirty-five miles west of Yankton, on the Missouri River, there are about twenty families, where I will preach for the first time on July 8. Two other points of ten or twelve families are not ready as yet to be organized. I am careful in organizing, so that the organizations may also endure. The entire membership which has joined the organized congregations so far, now numbers 115 families. Forty-five were also received by confirmation. I must constantly hurry (jagen) from place to place; but to me it is neither too much nor too little, if only the word of God is victorious and is advanced." During this time the services were still held in private homes, which were often crowded to suffocation; hence, the last three congregations named set to work to erect modest places of worship. Money was scarce, but stones were plentiful; hence the people furnished most of the material, and did all the work, and erected stone churches. The lumber for the roof, floors, pews and doors had to be hauled in from Marion Junction, more than twenty miles away. It was a happy day for the pastor when the services could be held in the little churches, as his friend, Rev. H. Bentz, testifies in a little biographical sketch which he wrote after the death of Rev. Mr. Orth, in which he said: "Reverend Orth's labors were excessive and injurious to his health. During the early years of his ministry, he was often obliged to preach in private houses, which were small and low in the ceiling and thus unsuited for such large audiences. In this way, by exposure during his long and tedious journeys and by the ill effects of preaching in confined and unsuitable places, he undoubtedly laid the foundations of his suffering and early death."

Within less than two years from the time of Rev. Mr. Orth's ordination, two of his congregations—Salem and Odessa—were ready to unite with the Sheboygan Classis, with a communicant membership of 286, and 237



unconfirmed members. The following year, 1878, these congregations were transferred to the newly organized Nebraska Classis, but by that time the number of congregations had grown to six, with a total of 707 communing and unconfirmed members. The name of the new charge was "Yankton" and consisted of the following congregations: Salem, Odessa, Neukassel, Immanuel, Peters and Friedens. The Salem congregation was located at Yankton, and Peters later changed its name to Saron. All are still in existence, except the Yankton congregation, which dissolved after about ten years.

Pastor Orth and his elder were present at the meeting of the Nebraska Classis when his charge was officially received into the Classis. They both reported at length as to the conditions among the German Russians in Dakota. At one of the evening services the elder was invited to make an address, which "aroused surprise on account of its spiritual contents." From this meeting the pastor returned to throw himself with renewed energy into the labors in his vast field; for he served not only the six organized congregations, but also a large number of groups not yet organized, scattered over a territory of about fifteen hundred square miles. One of these communities which was regularly served, if judged merely by its size, should have been

organized long before, but the people were mostly Lutheran and could come to no decision. In the meanwhile, they attended the services faithfully and came to the Lord's Supper, with the Reformed folk, without hesitation. So the minister determined to bring the matter to a decision. One Sunday afternoon in August, he drove in his buggy to the private home where a large assemblage awaited his arrival. He drove up, stopped, and quietly remained sitting in his buggy. Some of the young men came up ready to unhitch the horse and feed it; for they delighted to do something for the pastor. What was their astonishment, to hear him say: "No, no, boys, you must not unhitch. I do not know whether I am able to stay here." In a few moments the older men hurried to the side of the buggy and urged the pastor to enter the house and begin the service, for an unusually large number had come together. But the older men also were told: "I am not sure that I can remain here." Finally, however, he yielded to their pleading, entered the house, and began the service. Everyone sat up and took notice while the pastor read the Scripture lesson, from the eighteenth chapter of the first book of Kings, and heard the challenging words, "How long halt ye between two opinions?" A few minutes afterwards they heard the text and received



GRAVE OF REV. JACOB ORTH, NEAR LESTERVILLE, SOUTH DAKOTA

another jar. The text taken from I Corinthians 11: 19, had these words: "For there must be also factions among you; that they that are approved may be made manifest among you." In the German which Rev. Mr. Orth used, these verses are still more expressive; so I venture to put them here also: "Wie lange hinkt ihr auf beiden Seiten . . . ?" "Es muessen Rotten unter euch sein. . . ." In the sermon he plainly informed the people that his many congregations demanded his entire time, and unless they could decide to organize as a Reformed congregation, he would be unable to continue to serve them. That brought the desired decision and a few weeks later a Reformed congregation was organized. To be sure, some of the Lutheran families refused to unite and stayed away, but most of these gradually came back and continued to worship with the Reformed.

After some months the two groups decided to erect a church, because the attendance had grown to the point where no private home could contain the people who wished to attend the services; for even though the two groups would not unite into one congregation, both groups were glad to worship together, no matter which pastor conducted the service. With united effort a neat little church was quickly built, though it was neither dedicated nor given a name, so as not to offend either party. Mr. Orth conducted services in the new church several times before the Missouri Lutheran pastor put in his first appearance. When he heard that the Reformed minister had already preached from the pulpit he refused to enter it, saying: "No, I will never stand in the same place from which a Reformed preacher has already flung about his false doctrines." That aroused a storm, and the result was that most of the Lutheran people joined the Reformed church, and with their children have loyally remained in the church ever since.

For five years. Rev. Mr. Orth was the only minister of the Reformed Church in Dakota. He brought the Word and the Sacraments to all the widely scattered groups; he organized them into regular congregations as fast as they were ready to take the step; he defended and shepherded them against the "inroads of various irresponsible sects which were spreading like a virulent cancer." The number of his congregations and preaching places grew to fifteen; in fact, it is stated that in the eight years of his ministry he actually brought about the organization of eighteen congrega-

tions. This seemingly impossible task was made possible by the fact that many of these groups had been accustomed to take part in the old country in devotional meetings conducted entirely by laymen; devotional meetings similar to our prayer-meetings of a generation ago. At some of these gatherings the reading of a sermon by an elder was frequently added. These meetings, as long as they were held under the supervision of the pastor, accomplished much good. But they also fostered undesirable attitudes and practices, which in some cases after the death of Mr. Orth, produced an extreme individualism and opposition to church authority, which disrupted many congregations. If our Reformed Church had been able to send five ministers into the Dakota Territory in those early days, and given them a modest missionary support and, furthermore, if the people would have had the spiritual insight to welcome the aid offered by the Home Mission Board and would have been ready to co-operate heartily with the Board, the Classis and the Synod, then an astounding harvest would have been reaped. Thus many of the unchurchly developments of a later day could have been avoided, and the hardships of the pioneer circuit riders would have been greatly reduced. But . . . .

In 1880 the Nebraska Classis sanctioned the division of the Yankton charge, but as no other pastor was available at the time, Rev. Mr. Orth continued to carry the entire burden. As pastors were found the field was divided and thus gradually the present charges known as Menno, Tripp, Scotland, Delmont, Kassel and Marion emerged.

But the man who laid the foundations of our church in the Dakota Territory was never properly supported by his many congregations and preaching places. He was always poor. The present pastor of the Menno charge, Rev. John Bodenman, in his historical sketch of the charge, which sketch received the approval of a committee of elders of the charge, makes this statement: "Pastor Jacob Orth wore himself out gradually by his strenuous church activities. His numerous congregations did not lift him out of his poverty. We are unable to give them the testimony that they did for him what they could. Insufficiently clothed he traveled during the cold winters, and these hardships finally brought on sickness. He died soon after he had passed his forty-sixth birthday."

(Continued on Page 256)



## Observations of the Treasurer

J. S. WISE

AS this old world rolls ceaselessly on through unfathomable space, one is often impressed with the unchangeableness of time. Modern youth excuses its follies by flippantly reminding its elders that times have changed. That claim in some respects may be right, but in many others it is without foundation. We have much to learn in these so-called remarkable days in which we live.

Have you ever read the full story of Joseph as recorded in the book of Genesis? In it we find that the same human envy and greed inspired the same passions and crimes that are prevalent today. We still have much to learn from the life of Joseph.

Pharaoh dreamed. Joseph interpreted it. Superstition? Perhaps. Nevertheless, the seven years of plenty were followed by seven years of famine.

"And the seven years of plenty, that was in the land of Egypt, came to an end. And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine was sore in the land of Egypt. And all countries came into Egypt to Joseph to buy grain; because the famine was sore in all the earth."

That is what happened about 3,650 years ago and this is what is happening now:—

*The Philadelphia Inquirer* of August 11, 1934, says:

*"Drought Cuts Food Crops to Lowest Level. Secretary Wallace Predicts Higher Prices to Consumers. Report Shows Corn Production Lowest Since 1894, Oats at 1882 Output."*

The foresight and planning of Joseph saved the lives of the people of his day. Can any one guess what would happen to the people of our age should the drought, the grasshoppers (locusts) and our crop-destroying program continue for the next seven long years?

Is not the world passing through a similar experience? After a long period of plenteous times and reckless prodigality, the day of reckoning has arrived. We call it "depression."

But who, or, what is to blame? Money was plentiful and those without it were urged and encouraged to borrow it, at high rates of interest, and plunge into investments galore. In response to vigorous advertising, thousands of people were induced to buy homes beyond their means, only to lose them after their savings were gone. Apparently they were not to blame. Everybody was doing it. No provision was made for the lean years ahead. Out of a clear sky the depression came and the people's wealth melted away before they realized what it was all about. Even now it is beyond the comprehension of most of us and we are dumbfounded at the anomaly of living in a land that destroys its surplus food while multitudes of the world's poor are starving. We certainly need another Joseph to show us the way out.

Now, what has happened in the Board of Home Missions? In five years of plenty the net receipts for the General Work of the Board are shown below in contrast with four and a half lean ones:

<i>Fat Years</i>	<i>Lean Years</i>
1925 ... \$313,618.66	1930 ... \$319,684.68
1926 ... 340,481.33	1931 ... 276,884.43
1927 ... 352,681.80	1932 ... 254,452.85
1928 ... 350,958.59	1933 ... 210,146.37
1929 ... 330,760.66	1934 (½) 119,722.79

Deficit January 1, 1929....\$261,338.51

Deficit July 1, 1934..... 241,528.92

In spite of the lean years, by rigid economy, the Board has been able to reduce the deficit by approximately \$20,000.00. These figures are taken from the Profit and Loss Account and do not include the Church Building Department. In that Department our loans to Missions on their church buildings were as follows:—

January 1, 1929.....\$1,405,078.58

July 1, 1934..... 1,384,226.96

If we could have collected all the interest due from the Missions on their debts to the Board, we would have a far more interesting story to tell. The general world depression, the falling off of the apportionment receipts, and the failure of the Church at large to fully grasp the hardship that has been placed upon the Missionaries and the Board's officers, who are compelled to carry the heavy burden of approximately one-half of the present deficit,

that is the cause of the Board's distress. Is this right? Will it be corrected on Home Mission Day? Is it not possible to make it a real *Dollar per Member Day*? Joseph col-

lected a generous proportion of the corn in seven years for the relief of the people. We can relieve the distress of the Missionaries in one day, if we will!

## The Board of Home Missions Holds Important Meeting

THE semi-annual meeting of the Board of Home Missions was held at the Pennsylvania Hotel, Philadelphia, on July 17th and 18th. All the members were present except Dr. J. Friedli and Elders Tillman K. Saylor and Randolph S. Meck. Mrs. E. W. Lentz represented the Woman's Missionary Society. Because of his inability to attend the meetings of the Board, Elder Meck presented his resignation as a member of the Board and of its Executive Committee. In his place the Board appointed Elder Charles S. Adams, of Esterly, Pa., to membership on the Board, and Dr. Calvin M. LeLong, of East Greenville, Pa., to membership on the Executive Committee.

The following resignations were accepted:

Rev. Francis J. Schmuck, from Trinity, West Hollywood, Cal.; Rev. Charles Bogar, from Hungarian Church, Pocahontas, Virginia; Rev. Samuel Ramaker, from Omaha, Neb.; Rev. William C. Feller, from Cedar Rapids, Iowa; Rev. William G. Lienkaemper, from Salem, Oregon; Rev. Elmer E. Leiphart, from Faith, Philadelphia, Pa.

The death of Rev. Andrew Urban, of Buffalo, Hungarian, was noted.

The following were ordered to be commissioned:

Rev. A. V. Vondersmith, Charlotte, N. C.; Rev. Chas. A. Rodenberger, Third Church, Greensburg, Pa.; Rev. J. Paul Kehm, First-St. Stephen's, Baltimore, Md.; Rev. E. Horstman, Salem, Oregon.

Two Missions went to self-support, viz.: Seventeenth Avenue, Denver, Col., and the First, Omaha, the latter forming a self-supporting congregation by a union of it and a nearby Evangelical congregation.

The report of the Treasurer showed that during the first six months of the current year \$66,797 were received on the apportionment, and \$73,090 were paid on appropriations to the Missionaries. In the Church-building Department the net receipts were \$35,946. The report showed that during the last six months \$40,375 were paid on the debt in the General Fund.

The Mortgage Redemption Plan directors reported that the total pledges to date amount to \$248,240, of which amount \$86,243 has been collected in cash and \$61,112 has been

given in lieu of cash by the Missionaries from their back salaries, or a total of \$147,355. A number of Mission Churches have placed their obligations to the Board on a liquidation basis amounting to \$166,400.

The matter of salary arrearages to the Missionaries gave the Board great concern. The total arrearages now amount to \$121,025, of which \$55,693 has accumulated since last July. Definite plans were proposed to raise this full amount by the end of the year. The month of November which is Home Mission Month, centering on Home Mission Day, November 11th, is to be set aside as a season of ingathering. Every member of the Reformed Church will be challenged to contribute a dollar or more for this purpose. "A Dollar Day for Home Missionaries" is to be the slogan which will be laid upon the heart of every member in the Church. With the co-operation of pastors, consistories and people this goal can easily be reached and the burden lifted from the shoulders of our faithful Missionaries. Dr. Wm. F. DeLong has been appointed as the director of this special effort and he will launch the movement at an early date.

In his report to the Board the General Secretary called attention to the fact that October 1st will mark the 25th Anniversary of the Superintendency of Dr. John C. Horning. His entire ministry has been spent in connection with the Board of Home Missions, either as Sunday School missionary, missionary pastor or missionary superintendent. He organized 16 new Missions in his territory, which is the Middle West. He was instrumental through the Progressive Project to lift the entire indebtedness of the Missions in the former Interior Synod. During these twenty-five years he has traveled over 700,000 miles in the discharge of his duties as Superintendent of the Central West Department.

The Board gave considerable time to the consideration of problems presented by the Union of the Evangelical Synod and the Reformed Church. A joint meeting of the two Boards will be held in Columbus, Ohio, on January 15th and 16th, 1935. The Board concurred with the action recently taken by the Board of Home Missions of the Evangel-



ical Synod in stating its task to be: "(a) providing religious privileges for neglected communities in the nature of establishing mission Sunday Schools, preaching places, etc., without thinking primarily in terms of organizing new congregations; (b) undertaking the rehabilitation of lives along the lines of inner mission work; (c) fostering evangelism in our congregations."

The Board also authorized its Committee on Finance to make a complete survey of all our investments and liabilities and report to the Board at its January meeting. The services of the Superintendents and of the Treasurer were continued as at present to the end of the fiscal year.

The Executive Committee will meet at headquarters on October 12th, 1934.

## The Social Service Commission

### Evangelical Synod Pronouncement

THE Commission on Christianity and Social Problems of the Evangelical Synod of North America has sent to the clergy of the Synod an invitation to help their church to "take a firm position on social questions." The communication reads in part as follows:

"There is a growing conviction on the part of many clergymen and of scores of responsible lay people within the Christian Church that:

"1) Inherently and by nature the Church of Jesus Christ is possessed of resources for the significant motivation and the adequate ordering of human living, resources which are as yet possessed by no other institution or movement within the horizon of our day.

"2) In its present life and institutional form the Church of Jesus Christ is falling far short of a real expression of its genius as the medium of God's voice and will to mankind.

"The Commission on Christianity and Social Problems of our church is therefore recalled into being (by the General Conference of last October at Cincinnati, Ohio) in order that our church may make every effort to rid itself of the irrelevant activities and the self-evident involvements in a pagan society which long accommodation to a pleasant world automatically brings upon it. Further, that our church may sincerely seek and find the

kind of repentance that is productive of faith in a God-conditioned world and a determination to strip off those things which have so seriously impeded the flow and muddled the life-giving stream of the Christian Gospel. Again that our church may vigorously renew its search for the things essential, and penetrate once more the now largely buried resources of its power unto life in the image of Him who is both its humblest servant and its almighty Lord.

"It would appear inevitable then, that the church would and should have a significant word to say and find something vital to do on the subject of the world evils of our time, on war, on the life-blasting institution of child labor, on the cursed existence of race prejudice, on the enslavement of the laborer, and the multitudinous other ills that a morally sensitive God-conscious society will seek constantly to purge itself of. Beyond that, yet indelibly bound up with it, the church would have mighty words to say of hope, not for a return of prosperity from around the corner, but hope in the power of God for the regeneration of the world, of courage against powers and principalities that have all but stilled the voice of prophecy among us, and of sacrifice which in the name of Jesus is to be hailed as a privilege and not borne grudgingly as a burden."

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*"I do not see how so many of our women can do without THE OUTLOOK OF MISSIONS. I enjoy every issue and give some articles at every meeting."*

MRS. EDGAR WHITENER, High Point, N. C.

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# Foreign Missions

JOHN H. POORMAN, EDITOR

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## Women and Foreign Missions

**I**T has been estimated that the contributions of the Woman's Missionary Society of General Synod to Foreign Missions, during the 47 years since its organization, have exceeded *one million dollars*. This vast sum represents the sacrificial giving of tens of thousands of noble, warm-hearted women who have studied the work, prayed for it and given their sons and daughters for its maintenance.

During these years the Society has been assuming an ever-widening circle of activities on the foreign field until practically every phase of the work for women and children is being supported by its members.

It has almost become a habit for the Board of Foreign Missions to turn to the Society for

assistance, whenever some special need has arisen which could not be met otherwise. The response has usually been *prompt and favorable*.

Some of the finest and best equipped buildings erected in Japan and China by our Church were made possible by the gifts of the W. M. S. G. S.

The articles which follow set forth most of the educational and evangelistic work fostered by the Society. Mention should also be made of the blessed ministry of the Hoy Memorial Hospital and the Abounding Grace Hospital in China as well as the flourishing Kindergartens in Japan and the Girls' Schools in Iraq.

## President Kriete Reviews the Year's Work at Miyagi College

**I**T is a great privilege to have a part in preparing for life nearly four hundred girls and young women, who will have a large share in moulding the thoughts of the coming generation, and entirely unhindered by any official or other restraint, to have been permitted to give them the Christian foundation for their lives. Our community fully understands our Christian purpose, and with this knowledge has continued to give us its support. This confidence of our public is a source of great pride and encouragement to us.

Under this Christian influence there has been a large number of students who have made the great decision of loyal obedience to Jesus Christ and His way of life. This number includes some of the brightest girls in the school, and among them some who have withheld their decision for several years of thoughtful consideration, making their decision just before graduation.

It has been a sore trial, however, that at a time when our kind of education is so much needed, and when we have succeeded so largely in winning a place in the educational world of this country, we have been so seriously handicapped by lack of funds that we have had to make very drastic changes in

some of our policies. Through the hearty co-operation of our faculty, we have been able to meet the cut in our annual appropriation, but the reduction in the number of our missionary teachers is a source of serious concern to those who are responsible for this work. A long continuance of this policy of reduction in missionary personnel cannot fail seriously to affect our efficiency and prestige.

### *Faculty*

During the past year many changes in our faculty personnel have been made necessary. Our Japanese faculty in the High School consists of ten regular and four part-time teachers, and in the College of ten regular and ten part-time teachers. With only one exception all of the regular teachers are baptized Christians. All but four of the part-time teachers are Christian.

Our American faculty has also been considerably reduced, being smaller than it has been any time in the past ten years. We have only one American teacher, Miss Garman, on the High School faculty, and in the college we have Miss Hoffman, Dean of the Home Economics Department, who is also teaching twenty-one hours; Miss Smith, Acting Dean of the English Department, who is teaching twenty hours, and Miss Peterson, Acting Dean

of Music Department, and Miss Hanold, who are both carrying heavy schedules. Miss Lindsey and Miss Hansen have been on furlough during the period covered by this report.

Death took two members of our faculty during this year. Miss Fusako Ishida, our youngest teacher, a brilliant student and capable musician, and withal a most winsome strongly Christian character succumbed to typhoid fever after an illness of only a few weeks. Miss Mary E. Schneder, as you know, passed through the door of death into eternal life on April 12th. Her self-sacrificing life and her triumphant overcoming of death have made a deep impression on the whole school.

### *Students*

Our student body in April, 1934, numbered 368, of which number 228 are in the high school and 140 in the college. The number of applicants for the high school this year far exceeded previous years. A total of 120 students paid the application fees, and though we had intended to take in only fifty, on the day of matriculation we found ourselves with sixty-one students enrolled in the first year class. Tears were shed by those who failed to make the entrance, and there were frantic appeals from parents, but even sixty was more than we can accommodate in our classroom space. In the college, too, we had a gratifying number of applicants and took in forty-nine new students. This enrollment is particularly gratifying in view of the fact that the tuition for the newly entering students had been raised.

### *Religious Activities*

The Y. W. C. A. continued as usual to be the centre of the religious life of the school. Assisted by able faculty advisors, this voluntary organization, through its various activities gave opportunity for the expression of the religious life of the students. Discussion groups for clarifying their thought about their own religious experiences, the Friday night school for employees of the Government Postal Savings Bank, a monthly chapel prayer meeting, and co-operation with the school in the annual evangelistic campaign are the principal activities. In the high school the work centres largely in various clubs, and much of the religious work is carried on in co-operation with the College Y. W. C. A. This year's evangelistic services were addressed by Miss Michiko Kawai. Out of her fruitful life and rich Christian experi-

ence she gave our girls most thought-provoking addresses, and in addition she gave herself generously in personal interviews which resulted in decisions to accept Christ as leader, and His way of life. A number of the girls who made this decision have already been baptized, while some others are still awaiting the permission of their parents.

### *The Fiftieth Anniversary*

Plans for the celebration of our fiftieth anniversary in 1936 are under way, and include in addition to many meetings to be held at that time, the publication of a history of the school and the raising of an endowment fund.

We believe that God has led and is leading, and that He desires to lead into even greater usefulness, if we have but the faith and love to follow Him. We pray therefore that we on the field, and you at home, may continue to wait on Him for His guidance, and to follow where He leads into ever greater fields of service and richer and richer blessings, so that through us and through this school God's kingdom may come.

Respectfully submitted,

C. D. KRIETE,  
*President.*

May 12, 1934.

### **Warning**

An over-heavy, suave man of between forty-five and fifty-five years of age, posing as "J. C. Norton," has recently been calling on annuitants of the American Bible Society, and in one instance defrauded an unsuspecting woman of nearly \$1,000. This man, with an ingratiating manner, carrying a forged letter of introduction, and well acquainted with annuity processes and principles, is likely to continue in his unscrupulous activities unless apprehended. Pastors, religious workers, and particularly persons interested in annuities should be on their guard against him. Information as to his whereabouts should be sent at once to the American Bible Society, Astor Place, New York City.



## Our Women Evangelists in Japan

Sendai, Japan, May 23, 1934.

Dear Friends:

In presenting the annual report of the *Women's Evangelistic Board* for the period from April 1, 1933, to March 31, 1934, it may be of interest to give the personnel of this Board. There are six members, three Japanese and three appointed by the Mission. Two of these Japanese members are appointed by Tohoku (North Japan) Classis. They are, first, the Rev. T. Taguchi, who was a student at Lancaster Theological Seminary from 1923 to 1925 and is now a teacher in the Theological Department of North Japan College (Tohoku Gakuin) here in Sendai, but before becoming a teacher here, was for a number of years in the direct pastorate at Aomori City. The second appointee of Classis is Mrs. Jo, who is the wife of the Rev. Y. Jo, of Fukushima, whom some of you will remember having met while he visited the United States during 1925 and traveled through the home church in company with Dr. C. Noss. The third Japanese member is one appointed by the women evangelists from among their own number, as they have a right to representation on this Board. They elected Miss Y. Soekawa, who is a graduate of the Bible Training Course of Miyagi College and is now a woman evangelist at Shi-roishi, a town of about 40,000 inhabitants, located about thirty miles south of Sendai. The Mission representatives on the Board are Mrs. Zaugg, Mrs. Seiple and Mrs. Engelmann. We meet every other month here in Sendai and the officers are Mrs. Seiple, Chairman; Mrs. Zaugg, Secretary, and Mr. Ankeney, Treasurer, though not a voting member of the Board.

In April, 1933, there were nineteen women evangelists in our employ. Two resigned in June, one to be married, and the other because of ill health. Miss Kasahara, who was a member of the 1933 graduating class of the Bible Training Course of Miyagi College worked only from April to October when she passed away to her final rest. During the summer and fall six women were employed, thus raising our force to twenty-two workers by the end of October.

As our fiscal year runs from January first to December thirty-first, therefore, at the close of 1933, we had to tell the workers that our Board of Foreign Missions had cut the whole budget for 1934 by 40% and we were com-

pelled to adjust our budget to that cut, beginning in January, 1934. On December 27, 1933, the Women's Evangelistic Board met and prayerfully considered how to make this cut and keep the work going. It was necessary to reduce each woman's salary 20% over a previous cut of 10%, making it altogether 30%, and cut the travel to their out-stations and other parts of the work 50%, and in some cases more. Mrs. Zaugg as Secretary had the difficult task of writing to the women at this late date that, in January, 1934, they would receive this reduced salary. Could you have heard the lovely letters in reply to this, you would realize that every cent spent in training and maintaining this group of twenty-two workers for Christ in Japan had been money well spent.

Just what is the work of a woman evangelist is a question in the minds of many persons, no doubt. She works side by side with the pastor, and in many of the Sunday Schools all the teaching is done by the pastor and the woman evangelist. In the out-stations she often has Sunday School services on Wednesday, Thursday and Friday, as well as on Sunday at the main station. She plays the organ, teaches the children to sing, and especially to pray, helps the larger children to tie the babies on their backs when Sunday School is over, and sees to it that they all get into their own clogs, which they have left at the entrance to the church. But one might say that this is the play part of her work, for she visits in the homes of these children to try to get the families interested. She conducts women's meetings and calls on the women of the congregations. In towns where there are silk mills she works among the young women of those mills. One woman has a large class of young girls whom she is teaching knitting, embroidery and the making of artificial flowers. In the summer time some of the women have what is almost the equivalent of daily vacation Bible schools.

In so many places the pastor's wife can not help her husband in his outside work. She usually has a family and her home duties are heavy. There are few conveniences to lighten her household work, and in many places water must be drawn from a well in the style of "the old oaken bucket." The pastor's home is an open house and every one calling must be served tea. Some of these pastors are married to former women evangelists and their wives continue to do splendid work.



Others have wives who, in some cases, have only just become Christians, and for these women the work is difficult, if not almost impossible. It was very hard for this Board to refuse to send women evangelists in response to the many requests which came to us from pastors, who so greatly need just the kind of help these women can give, as only the one woman who graduated from the Bible Training Course of Miyagi College on March 23, 1933, could be employed.

In the spring of each year, usually May, we have held a spiritual conference, calling together the women evangelists and those of the pastors' wives who could attend. At these conferences we always tried to have a well known earnest Christian Japanese woman come and give lectures on Christian work and also a series of Bible study hours. We have had the privilege of having Miss Michi Kawai several times. One of the great benefits from a conference of this kind is the *personal* contact of our women with these experienced older women who have done successful Christian work for so many years. Our women pour out their hearts to such Christian elder sisters and are happier to go back to their lonely places and work more enthusiastically to carry on the Master's work.

The women have so few good Christian books and no money to buy any, and then, too, there is such a dearth of Christian literature. Our Board has a small lending library which the women use, we paying the outgoing postage and they the return postage. Unfortunately not many new books have been added lately.

In the past it was our custom not to send any woman to help the independent churches, but we are now sending workers, when we

have enough women to do so, to help them and are asking these churches to pay something toward the salary of these women. The first one to reply was Sakata, the church of which the late Rev. Tetsuzo Miura was pastor. They pay two yen monthly. The next one was the church at Fukushima, of which the Rev. Mr. Jo is the pastor. They are paying three yen monthly. The third is at Wakamatsu, where the Rev. Mr. Tan is pastor. They also are paying two yen monthly. These may seem very small amounts, but it is a beginning.

May I say here that the women evangelists were so desirous of holding a spiritual conference this past year, 1933, that they asked to have a certain amount taken from their salaries each month and kept here in Sendai. They were going to try to have it on a fifty-fifty basis. They did their part, but our Board could not come across with our half, so there was no conference and their money was refunded.

How earnestly we out here are praying that our Heavenly Father may implant deep in your hearts such a spirit of thankfulness for the fact that you were born as Christians in Christian homes that, when the time comes for you to make your thank-offering, you will gladly double what you originally thought of giving in order that the work of establishing Christian homes, in which future generations of Japanese Christians may be born, may go on unabated and with even greater success in fair Japan.

Respectfully submitted for the Women's Evangelistic Board,

FLORENCE L. SEIPLE,  
*Chairman.*

## Statue Will Be Erected to Honor Noted Woman

COMMITTEE COMPLETES WORK IN TRIBUTE TO MASAOKA, WHO SACRIFICED OWN CHILD

A statue will stand soon in the grounds of the Shogaku temple in Meguro Ward in honor of Hatsuo Misawa, otherwise known as Masaoka, who became an exemplar of self-sacrificing womanhood when she killed her own son to prevent the assassination of the son of her master, the Lord of Sendai in the early days of the Tokugawa Shogunate. Legend says that she learned of a plot against the son of her master and exhibited to the plotters the body of her own child, who closely resembled the other boy, to make them believe that their intended victim had perished.

The Jiji said that the memorial is to be

unveiled in October on a spot near where the famous woman died at an advanced age. The plan was conceived by her admirers four years ago, and a committee headed by Mr. Nichiken Hosei, abbot of the Shogaku temple, was formed to raise funds. Advisers in the project were Count Okumune Date and Marquis Munekage Date. The statue was molded by Mr. Totaro Nitta, a noted sculptor, who employed as models a small wooden image of Masaoka and Mr. Baicho Onoe, a student of Mr. Baiko Onoe, the celebrated kabuki actor. —*The Japan Advertiser*, Tokyo, July 13, 1934.

## Women's Evangelistic Work in China

IN his annual report on the evangelistic activities in the Yochow field, Rev. Sterling W. Whitener has written these interesting paragraphs:

"When one reviews the work of the past year, one is struck by the feeling that this section of China is really being prepared for a much larger ingathering into the church. There has arisen a spirit of inquiry which has led many to come regularly to the Chapel preaching services.

"Mrs. Yang Hsu Gwan, our Bible woman in Yochow, conducted a half day school for women who wished to learn the thousand characters during the fall term. This was so well done that the students requested her to add sewing and handwork, and make the class a full day class. She secured four volunteer teachers who are members of the Yochow Church who were willing to help out. Thirty-five students enrolled and thirty-three are attending very regularly. Four of these women joined the church at mid-year, ten are now preparing for baptism and all are studying the Bible. Outside of Mrs. Yang's time, no other help is secured from the Mission,

even the money for the benches was raised locally.

"The Ladies' Aid has continued its activities during the year. Recently when the local township government, at the instigation and help of the Hoy Memorial Hospital, put on a Better Babies Campaign, the Ladies' Aid got busy and made a group of suitable prizes and sold them to those promoting the contest.

"The need for more workers, both foreign and Chinese, again forces itself on us as we see a large part of our field still untouched by any evangelistic effort. . . . We would like to again call your attention to the need of a Missionary worker amongst the women and hope that this vacancy may soon be met."

### *The Shenchow Field*

Miss Minerva S. Weil, who has been in charge of the Women's Work at the Shenchow Station, gives the following sketch:

Spiritual Conferences were held for two weeks in Shenchow in fall and two weeks in spring.

The outstanding results of the fall classes were the burden of prayer for the unsaved and the promise on the part of many to have daily family worship in their own homes. In the spring meetings there was definite conviction of sin and many expressed a desire to consecrate their lives for His service.

The noon lunches for all who attended the classes were provided by the women and friends interested in these classes. A Girls' School pupil brought in fifty cents the first day of the spring classes and gave same to Miss Liu to use where she saw fit. The money was given by the girl's father to buy a new garment, but she felt led to deny self and offer the gift to the Lord. This act led a Girls' School teacher to give twenty cents and others brought noodles, food and money. The balance of thirty cents was given to the Needlework Guild.

All outstations except Wusuh were visited by Misses Liu and Weil during the year.

Miss Liu organized a Needlework Guild in Paotsing.

The Women's Missionary Society held monthly meetings.

The World Day of Prayer was observed at the Evangelical Chapel; the collection of \$8.65 was sent to the Chinese Home Missionary Society.



MISSSES MINERVA S. WEIL AND RUTH LIU.  
PHOTO TAKEN NEAR PAOTSING, CHINA



In our efforts to raise the standard of literacy the following certificates were given: For Bible Thousand Character Book, in Sui-Pao, 19; in Shenchow, 20; in outstations, 3; total, 42. For Bible reading, in Shenchow: Four

Gospels, 4; Acts to Colossians, 3; Acts to Jude, 4; Entire New Testament, 2; total, 13.

Respectfully submitted,

MINERVA S. WEIL.



WOMEN MEMBERS AT PAOTSING ORGANIZE A NEEDLE WORK GUILD

### Chen Teh Girls' School, Shenchow, China

UPON resuming duties at Chen Teh last fall my first impression was one of real gratification for the expansion and progress of the school. The first year of the Junior Middle School had been opened, with a very satisfying enrollment for the beginning year. The teachers had carried on as ably as possible, and Miss Flatter's year at Chen Teh had been a real boon to the school.

Concerning the general Christian interest and enthusiasm among the student body, the Mission Representative observed that regular weekly Bible classes were attended just like any other classes regularly on the school schedule. Only in the Junior Middle School was there any real thinking about choosing or not choosing to take Bible. Eighty-five per cent. of the Junior Middle School class chose to take Bible.

The school is truly grateful for the appointment of Miss Helen E. Brown to Chen Teh, and the present Mission Representative wishes to express her gratitude to the Woman's Missionary Society and to the Board of Foreign Missions for the appointment; and now most enthusiastically welcomes Miss Brown to co-working at Chen Teh.

GRACE WALBORN SNYDER.

#### *From the Principal's Report*

Beginning my reports on school matters, I should express a few words of appreciation to the friends in America who have aided our school financially so far, especially when they are in a state of financial difficulties. They left no stone unturned in helping our school to bridge over the critical time. It is due to such an effort rendered by them we have almost reached another school year.

As compared with the enrollment in the previous years, the school has grown by leaps and bounds. During the spring term 132 students were enrolled. At the close of the second semester in July, fifteen students in the Lower Primary School and five in the Higher Primary School will be graduated. Most probably the graduated groups will enter our school next fall. In this respect, I am, indeed, happier than ever before, because the Lower Primary graduates will make a good nucleus of our Higher Primary School.

In general all teachers have done their work faithfully and zealously. The full-time teachers have paid special heed to the responsibility of School Literary Society, the supervision of evening study and the conduct of religious service. The team work among our

school teachers is good. Indeed, the school is indebted to them for their co-operation.

The school authority never loses sight of the fact of building up stronger characters among our students, based on the teaching of our Lord, Jesus Christ. To cope with the necessity a Girl Christian Association has been looked upon by the school as a main factor leading students to that standard. The boarders in the school and those who live in the vicinity of school are regular members.

### Ziemer Memorial Girls' School, Yochow, China

WITH changes in administrative and teaching staff in the school from time to time, the Mission Representative has constant adjustments to make. At the beginning of the fall semester Miss Frances Chiang came to take up her duties as principal. Miss Chiang has had various difficulties to face—to secure the co-operation of a faculty engaged before her arrival has not been easy, and then to keep her plans for improvement in the school within the limits of a reduced budget called for readjustments. These and other difficulties Miss Chiang has been meeting in a quiet, conscientious manner.

On all sides one hears of the problems growing out of trying to meet the requirements of an overcrowded curriculum—one that is subject rather than pupil centered. Then, too, there are the many calls for participation in civic enterprises. The effect of these demands is greater in a school having a small enrollment where the number of representatives asked for at various times includes so large a part of the student body. Yet in the face of all that, we have a group of girls earnestly striving to develop the Christian graces and giving of their little free time to Christian service. Seven girls were received into church membership in January.

Members of the faculty and student body who knew Mr. Lu Gi Lung, principal of Ziemer from 1929 to 1932, were saddened by his untimely death in April. Our sincere sympathy goes to the widow who now has the

Hand in hand with that activity in school, there is an inquiry class which is under the direction of a Bible woman of our local church. Those in that group are six.

The curriculum adopted in our school is that which has been promulgated by the Ministry of Education at Nanking. During the year there were hundreds of students who have taken Bible study, but those who do not take that are very few.

A. P. DJANG.

sole responsibility of caring for four young children.

As a school we are grateful to the Mission for help given in many different ways. Several missionaries serve on the Board of Control. Mrs. Whitener and Mrs. Yaukey have given of their time in teaching—the former in Kindergarten music and the latter in leading the Bible class composed of primary children.

ERNA J. FLATTER.

#### *From the Principal's Report*

Most of the thirteen teachers are experienced, but it is a great pity that they have no chance to visit schools in large cities. In the spring five of the teachers attended the institute conducted by the Central China Educational Association.

The enrollment for the fall semester was 154, distributed as follows: Junior Middle School, 44; Higher Primary, 33; Lower Primary, 60; Kindergarten, 17. Of these 30 were Christian. For the spring term the total enrollment was 133.

After class the students have training in several activities, such as class meetings, self government association, classes in religion and ethics, first aid, and outside games.

There are about forty students enrolled in the Sunday schools, and more than that number attend morning chapel service. There are close to one hundred in the extra-curricular Bible classes.

FRANCES CHIANG.

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*"I simply cannot express in words how much I enjoy my OUTLOOK OF MISSIONS and how much good I derive from it. I certainly would feel badly to miss a single copy."*

MRS. CLARA ROHRER, Los Angeles, Calif.

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## Japanese Woman Educator on Mission of Goodwill to United States

MISS MICHU KAWAI, Japan's noted woman educator, is now in this country preparatory to speaking at a series of missionary conferences. She came to the United States at the invitation and under the auspices of the Committee on Women's Work of the Foreign Missions Conference of North America and the Central Committee on the United Study of Foreign Missions, representing over 108 women's missionary boards in the United States and Canada. Miss Kawai is the author of this year's mission study book, "Japanese Women Speak." It covers the development, and woman's part in it, of her native country for the last seventy-five years.

In accepting the invitation to come to America, Miss Kawai wrote: "Let it be a prayer pilgrimage. My country needs the prayers and intercessions of your country. It is beyond my power to explain away many problems which are stumbling blocks to us here. There must be many who are ready to weep with us and suffer with us to have the Kingdom of God born in this land. I am selfish enough to say that my going to your country is for what I shall gain there. I must gain love—Christian love, Christian forgiveness, Christian fellowship of your people for the Christians here in Japan. Yes, I shall come with this pleading.

"My people are taking notice of my going and the invitation extended to me by your Christian agency has had much weight with those who are interested in International affairs."

Miss Kawai is a descendant of one of those picturesque Japanese families whose lineage can be traced for generations. Her ancestors helped to found the beautiful Island of Ise, dedicated to the Sun Goddess. Her family was the fortieth in line of Shinto priests who served at the shrine. This is the original

place of worship of the Imperial ancestors and all the important political events are made known there. Closely connected with the life of all Japan is this historic isle. To it come the high messengers of the Emperor to consult; from it is issued information touching upon the welfare of the Imperial Family and the entire nation. It is little wonder that from such a background this outstanding educator and social worker's life and efforts should so profoundly influence the educational methods and the very ideals of her country.

It was Dr. Inazo Nitobe, exchange professor in the universities of America, and one time Japan's representative at Geneva, who really "found" Miss Kawai. Shortly after she graduated from her school in Japan, Dr. Nitobe met her. He immediately recognized her ability and the promise of unusual leadership and secured for her a scholarship in Bryn Mawr College. Before leaving college Michi Kawai dedicated herself to the leading of the women of Japan into lives of usefulness and service for others.

After years spent in social service and educational work, during which period she served as General Secretary of the Japanese National Y. W. C. A., she not only traveled throughout her own country but also Great Britain, Europe, Siberia, Manchuria, the United States and Canada. Miss Kawai's influence left its imprint upon all those with whom she came in contact. Everywhere she was welcome.

Her ambition, however, had not been fulfilled. She resigned from her activities as National Y. W. C. A. Secretary to establish her own school for the educating of the daughters of the first families of Japan, where they would meet the girls from the rural districts on the same social plane—a revolutionary educational thrust in the training of girls of even modern Japan.

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(Continued from Page 235)

another; a Moslem mollah filled (quite completely!) still another. And we sat on them; missionaries use their own houses and chairs more than other folks, I believe. We sat on them before the fire in winter or under the fan in summer, reading letters and magazines from home, writing letters, balancing budgets (both school and home), studying, talking, dreaming. All three of us had sat in them as convalescents more than once, when life

looked less rosy than usual and some things were hard to understand. Now it seems milleniums ago that we had sat there dreaming dreams of the years to come in Baghdad; lately we had only asked each other, "How long?" All finished now; everything is out and the house is empty.

Yes, there may be some place other chairs, other tables, other pots and pans and dishes. There surely will be other friends.

But broken dreams are hard.

## A Worship Program

Prepared by MISS CARRIE M. KERSCHNER, *Executive Secretary,*  
*Woman's Missionary Society of General Synod*

For use in the opening worship-service of Sunday Schools or on any other occasions where a devotional program of a missionary character is desired.

The material for this program is to be found in this issue of THE OUTLOOK OF MISSIONS. This program outline is just a suggestion for the use of available material in THE OUTLOOK and not to be followed slavishly. The best way to do is to make your own program to suit your own school.

If this program is too long, it may be shortened by eliminating the "Two Two-minute Word Pictures" or some of the "Six Two-minute Reports."

PRELUDE: Jesus Calls Us

Call to Worship:

Be strong

We are not here to play, to dream, to drift;  
We have hard work to do and loads to lift;  
Shun not the struggle, face it, t'is God's gift;  
Be strong, be strong!

Response (by a class of Intermediates):

I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare.

Hymn: Dare to Be Brave, Dare to Be True (Sung by a selected class)

Scripture:

Prayer: For courage to face the difficult tasks in working together to build the Kingdom.

Introductory Remarks (by the Superintendent): *Compile from editorial, "Workers Together with Him" (2 minutes)*

Two 2-Minute Word Pictures (*by two men*): *Compile from articles Women and Home Missions and Women and Foreign Missions, pp. 236, 246.*

Six 2-Minute Reports (*by six women*): These are six projects supported by the Church but especially by the women and girls. (Compile from the Annual Reports given on pp. 246-252, and "Close Ups from Japanese Friends on the Pacific Coast"—figures may be procured from the Budget Report of the Woman's Missionary Society of General Synod.) *Adhere strictly to the time limit of two minutes.*

Offertory—

Supt: Let each man do according as he hath purposed in his heart; not grudgingly or of necessity; for God loveth a cheerful giver.

Hymn Response: (To "Wellesley")

Grant us, Lord, the grace of giving  
With a spirit, large and free,  
That ourselves and all our living  
We may offer unto thee. Amen.

# Men and Missions

JOHN M. G. DARMS, EDITOR

## Dr. Schneder's Challenge to Men

After all, the salvation of the world, spiritually, morally, politically, economically, depends upon the very thing that the Christian Church stands for, and is, and does. This has never been so clear as now. And the strength of the Church depends primarily upon the virile strength and activity of the *men of the Church*.

And the *men of the Church* cannot be at their best without the vision of the world won for Christ. The great virile apostle was Paul with his world vision. And the men of the world will heed the message and the appeal of the men of the Church, if they are really serious and in earnest about it. Recently the mayor of Tokyo, now a city of five million people, spoke at a little luncheon with the directors of the Y. M. C. A. of that city. And he spoke with profound apprecia-

tion of the real moral and spiritual contribution that missionaries and Christianity are making to Japanese life. As a matter of fact, he himself has become deeply influenced, and carries his burden in the spirit of unselfish service. During his official career it happened twice that he came into close personal contact with missionaries.

All Christians, but especially the men of the Church, are face to face with the greatest, hardest, sublimest task that can confront mortal man. It is the task of the *world's* salvation. With the laymen in America, *laymen in the missionary countries are already rising up*. There are already many in Japan, who see the task clearly, and are facing it courageously and sacrificially.—*From a letter to the Secretary of the Reformed Churchmen's League.*

## Africa's Tribute to a Great Man

In the heart of Africa—at Victoria Falls, Southern Rhodesia, Africa—the continent in which David Livingstone labored as an explorer and a missionary, a bronze statue of him was unveiled today by fellow Scots.

More than 1,000 persons, including African residents who came here from Scotland, native Christians and public officials saw the monument uncovered by Livingstone's nephew, H. U. Moffat, former prime minister

of Southern Rhodesia. Songs heard above the roar of the falls were a part of the religious ceremony which followed the unveiling.

The statue, erected by the Federated Calcedonian Societies of South Africa at a cost of \$50,000, faces across a chasm, 400 feet deep, toward Devil's Cataract. To its left across the gorge is the tree, on an island, on which Livingstone carved his initials, "D. L.," the day he discovered the falls in 1885. (A.P.)

## A Project for Our Men

The men of the Reformed Church should be greatly concerned about our Home Missionaries, who for a period of many months have received only a fraction of their meager salaries. Many of them are in dire financial distress and are praying and hoping for early relief. Some can hardly hold on much longer. To their honor be it said that though their spirits are flagged, yet have they never defaulted in their arduous duties nor deserted their post. During the coming months, when a campaign will be launched to pay up the back salaries of our missionaries—amounting to over \$100,000—*every man in every church* of our great missionary church, a church built upon home missionary achievements, should

be active and contribute to the point of sacrifice in order to raise sufficient funds and to clean the slate of this blot, which otherwise will remain as a stain upon our heroic history and make the men of coming generations rise up and say: Where were the men of the Church in 1934?

We men will answer *now*. To a man, we will help valiantly and preserve our self-respect and the fair name of Christ's men in bringing speedy relief to some of the finest and most courageous and spiritual men in our church—our home missionaries. Christian men—to the task! One hundred thousand men in action can make this important enterprise a complete success.



## Board of Foreign Missions

### Comparative Statement for the Month of June

Synods	1933			1934			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern .....	\$3,192.26	\$254.61	\$3,446.87	\$3,447.70	\$647.50	\$4,095.20	\$648.33	.....
Ohio .....	1,472.60	47.08	1,519.68	2,023.64	1,227.85	3,251.49	1,731.81	.....
Northwest .....	181.60	.....	181.60	98.33	11.10	109.43	.....	\$72.17
Pittsburgh .....	770.52	56.03	826.55	699.89	59.30	759.19	.....	67.36
Potomac .....	1,055.47	83.00	1,138.47	1,329.12	486.60	1,815.72	677.25	.....
Mid-West .....	455.00	17.11	472.11	1,037.41	.....	1,037.41	565.30	.....
W. M. S. G. S. ....	.....	2,704.98	2,704.98	.....	.....	.....	.....	2,704.98
Miscellaneous .....	.....	26.15	26.15	.....	15.00	15.00	.....	11.15
Annuities .....	.....	.....	.....	.....	3,700.00	3,700.00	3,700.00	.....
Bequests .....	.....	.....	.....	.....	450.00	450.00	450.00	.....
Totals .....	\$7,127.45	\$3,188.96	\$10,316.41	\$8,636.09	\$6,597.35	\$15,233.44	\$7,762.69	\$2,855.66
Net Increase.....							\$4,917.03	

### Comparative Statement for the Month of July

Synods	1933			1934			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern .....	\$4,159.89	\$1,047.07	\$5,206.96	\$4,377.52	\$1,403.47	\$5,780.99	\$574.03	.....
Ohio .....	821.22	376.04	1,197.26	1,160.12	411.02	1,571.14	373.88	.....
Northwest .....	434.29	25.00	459.29	478.72	2.00	480.72	21.43	.....
Pittsburgh .....	549.77	5.00	554.77	1,485.82	169.35	1,655.17	1,100.40	.....
Potomac .....	1,911.35	45.61	1,956.96	2,066.80	703.97	2,770.77	813.81	.....
Mid-West .....	509.96	.....	509.96	375.87	60.00	435.87	.....	\$74.09
W. M. S. G. S. ....	.....	2,782.14	2,782.14	.....	7,269.44	7,269.44	4,487.30	.....
Miscellaneous .....	.....	10.00	10.00	.....	51.00	51.00	41.00	.....
Annuities .....	.....	530.00	530.00	.....	3,072.56	3,072.56	2,542.56	.....
Bequests .....	.....	878.35	878.35	.....	1,470.96	1,470.96	592.61	.....
Totals .....	\$8,386.48	\$5,699.21	\$14,085.69	\$9,944.85	\$14,613.77	\$24,558.62	\$10,547.02	\$74.09
Net Increase.....							\$10,472.93	

(Continued from Page 242)

Rev. Mr. Orth was a man of keen intelligence, deeply pious and quite unselfish; just another humble worker in the vineyard of the Master. He was a man of the stamp of John Philip Boehm—another schoolmaster—who laid the foundations of the Reformed Church in Pennsylvania. Among the pioneers of our Church in the West, for faithfulness of service and largeness of results, there is no other that holds a higher place. He bore the care of the congregations and the care of his family of thirteen children, plus poverty and privations, without flinching. In dugouts, and shacks, and primitive homes, he conducted his services. To eighteen congregations and preaching places he broke the bread of life; but the entire eighteen did not provide

him and his loved ones with the necessary daily bread. Two weeks before his death, his close friend, Rev. H. Bentz, visited him. He was in great pain and spoke with difficulty. In the course of the labored conversation, Pastor Orth said: "I have worked myself to death." The text of the funeral sermon was Hebrews 13: 7: "Remember them that spake unto you the word of God; and considering the issue of their life, imitate their faith." He was buried in the Reformed cemetery near Lesterville. A simple iron fence surrounds the grave. Nothing more. No marker, no memorial. Only an iron fence. And yet he founded eighteen congregations! Are not these his abiding monuments? He had done what he could. But he worked himself to death.

# The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

## "Close Ups" of Our Japanese Friends on the Pacific Coast

CALIFORNIA occupies over one-half of the Pacific Coast line of the United States. It is 1,000 miles long and its area is 158,297 square miles. Its varied climate makes possible a wide variety of products and as a result its agricultural wealth is not to be considered lightly.

As early as 1866, Japanese began coming in small numbers to the shores of our land, but not until 1891 did the number for a single year exceed one thousand. The United States census shows the total of Japanese residents for the year 1930 to be 97,456. They came to America mainly for economic reasons as did European immigrants and most of them came as farm laborers. After hard labor and thrifty saving of many years, they began to lease land for themselves and take large contracts for harvesting the crops on farms and orchards and also to own land. Today they own 74,769 acres and cultivate 458,056 acres of land throughout California. It is an undeniable fact that California has increased its industrial strength and gained billions of dollars since the Japanese immigrants came.

But the arrival of the Japanese laborer in large numbers brought alarm to the white laborers who stoutly demanded measures that would effectively restrict their unwelcome competitors. Some of the land laws passed as a result of this agitation are:

1. The anti-alien land law of 1913, forbidding the sale to the Japanese of any agricultural land whatsoever, and also forbidding its lease to them for a period of more than three years.

2. The drastic alien land law of 1920, forbidding not only sale of agricultural land to the Japanese in any form whatsoever, but also forbidding all leases of such land, including crop-contract leases. This law forbids the Japanese to purchase shares or stock in any company, association, or corporation entitled to hold or acquire agricultural land.

3. The climax of restrictions was reached in 1924 by the passage of the immigration law with its exclusion clause, that stopped Japanese immigration entirely.

This exclusion of Japanese, setting them apart from other immigrants who have a quota, is unjustifiable and conditions of Christian work among the Japanese in Japan and in California cannot be understood without some realization of this handicap. But the Japanese are sensible and reasonable, and

have learned that the unchristian treatment they receive represents the passing sentiment of the thoughtless element and is not the sober thought of the intelligent people of America, not even of California.

The Japanese are keen observers and are eager to learn American ways and ideas. They readily adopt American homes, dress and manners. They are not by any means indifferent to religion. They are very thirsty for salvation. If any one makes an effort to give them the bread of life and the living water, their hearts hunger and thirst after these, and many become earnest seekers after salvation. After two months of preaching as supply pastor for the Japanese Reformed Church of Los Angeles, Rev. J. Mori baptized three adults and nine children on Palm Sunday, March 25, 1934, and there are many seekers after the Gospel of Jesus Christ.

The number of American-born Japanese in the state is 76,000. It is quite evident that the future of the Japanese community in California rests upon the Japanese American and Christianization of them is a most urgent task. The challenge to the Christian Church is to help Japanese Americans develop into responsible and dependable Christian American citizens. Our Church, assisted by the Woman's Missionary Society, has sent pastors and educational directors to California to carry on this most important work for Christ and America.

In the Pacific era, when East and West meet on the Pacific Coast, Japanese Americans will be an important factor in the creating of a new civilization on earth. Shall we see it without Christianity? God forbid!

"Let friend love friend

And strife shall cease.

Disarm the heart,

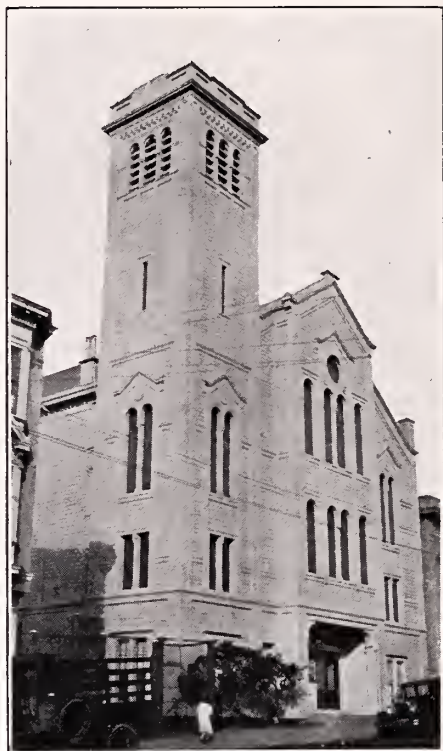
For that is peace."

*(Most of the material in this article was written by one of our Japanese-American university students, a fellow church member.)*

In order that societies and guilds may see face to face some of our Japanese friends on the Pacific Coast, and get a "close up" view of their activities in establishing the Kingdom of God, we devote this issue to a pictorial presentation of the work. Use the following six pages for posters and charts in your study of the Oriental in our American life.



COMMUNITY HOUSE AND EDUCATIONAL BUILDING, FIRST (JAPANESE) REFORMED CHURCH,  
SAN FRANCISCO



FIRST (JAPANESE) REFORMED CHURCH,  
SAN FRANCISCO



MR. FRANCIS M. HAYASHI, ONE OF THE YOUNG  
MEN SENT INTO THE MINISTRY FROM THE SAN  
FRANCISCO CHURCH





WOMAN'S MISSIONARY SOCIETY, FIRST CHURCH, SAN FRANCISCO



SUMMER VACATION SCHOOL, FIRST CHURCH, SAN FRANCISCO



A GROUP AT THE OPEN AIR SERVICE OF FIRST CHURCH, SAN FRANCISCO



REV. Y. SAITO (CENTER) AND HELPERS AT  
REDWOOD CITY, CALIFORNIA



MR. HENRY TANI, STUDENT AT LELAND STAN-  
FORD UNIVERSITY, WHO FURNISHED MUCH OF  
THE SUPPLEMENTARY MATERIAL FOR THE PRO-  
GRAMS ON ORIENTALS IN AMERICAN LIFE



A GROUP OF THE MEMBERS IN FRONT OF THE JAPANESE REFORMED CHURCH, LOS ANGELES—  
TAKEN EASTER SUNDAY





SUNDAY SCHOOL OF THE JAPANESE REFORMED CHURCH AT REDWOOD CITY, CALIFORNIA



SUNDAY SCHOOL TEACHERS OF FIRST CHURCH, SAN FRANCISCO



SUNDAY SCHOOL OF THE JAPANESE REFORMED CHURCH OF WEST LOS ANGELES





MEETING OF CALIFORNIA CLASSIS AT SALEM CHURCH, LODI,  
CALIFORNIA

Japanese pastors—front row, left to right, Rev. J. Mori. Rev. S. Kowta, Rev. K. Suzuki, (at right) Rev. Y. Saito. On step, to right of Rev. Mr. Suzuki, is Mr. Kiningasa, elder, who, with Mr. Kowta, represents First Church, San Francisco.



WHERE ORIENTAL STUDENTS LEARN THE CHRISTIAN WAY OF LIFE  
A Young People's Christian Conference in Northern California (*Courtesy Missionary Review of the World*)



ORIENTALS IN AMERICA RESPOND TO CHRISTIAN INFLUENCES  
First (Japanese) Reformed Church, San Francisco, Rev. Sohei Kowta, pastor (*Courtesy Missionary Review of the World*)



# Literature Chat

CARRIE M. KERSCHNER

"ONLY a very few of us have done the best we could at the things we have in hand." Some of us have said, "What's the use?" Others, like the group of whom the leaflet listed in the September program, "How It Can Be Done" tells, put their very best foot forward and achieve, perhaps not marvelous, but at least telling, results.

By the time these words will become the basis of "our chat," each president and every departmental secretary will have received her "PLAN OF WORK" for the year. The "Contact Woman" will no longer need to say, "What Shall I Do" because her query will have been answered. Every local Society will be planning to attend a Workers' Institute. All the letters recently received by officers of societies are most important and should therefore be not only carefully kept but also frequently read. Is it necessary to add "*and carried out to the best of everyone's ability*"?

For the October program: Additional Program Suggestions may be procured at 15c each, 2 for 25c. "True and False Tests" on the same theme are 10c each, 60c per dozen. The book itself, "Orientals in American Life," is 60c. "A Guide to the Study" of this book is 25c. Elsewhere in this issue appear six pages of pictures of Japanese residents of the United States and the work of our denomination among them. Use these pictures wherever they fit in the November and January programs.

The June Missionary Review of the World is entirely Oriental in content. The characteristics of the Oriental groups being studied by women's societies and Girls' Guilds, places where they worship in this country, why they

came, etc., are graphically depicted in articles from the pen of well-known writers. The magazine may be ordered from either Depository for 25c.

Much of the material in the November program for Woman's Societies was prepared by Mr. Henry Tani, of First Church, San Francisco. Other Christian Japanese also made contributions. We are deeply indebted to them and wish we could have printed pictures of each contributor. See Mr. Tani's picture in the group in this issue.

Girls' Guilds will want to use the Winnebago Post Cards for invitations for their November program. Assorted four cards for 5c. The Peace Benediction listed in Guild programs is 10c a dozen, 50c per 100. Guild Packets, larger and better than ever before, are 40c each.

Woman's Missionary Society Program Packets also filled with helpful material sell at 75c.

Mission Band Packets contain programs for use with tiny tots, songs, pictures to color, etc., and may be purchased for 50c. The song, "All the World," will be popular with the boys and girls. It is priced at 1c each, 10c a dozen., 50c per 100.

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

## New Societies

St. Paul's, West Hazleton, Wyoming Classis, organized June 8, 1934, by Miss Carrie M. Kerschner with 22 members. President—Mrs. Carrie Horning, 218 E. Broad Street, West Hazleton, Pa.

## Life Members and Members in Memoriam

### LIFE MEMBERS

#### OHIO SYNOD

*East Ohio Classis*—Mrs. Elva Hartwell, 326 19th Street, N. W., Canton, O.

#### POTOMAC SYNOD

*Mercersburg Classis*—Mrs. L. P. Teel, 122 Prince Street, Shippensburg, Pa.

*North Carolina Classis*—Mrs. L. A. Corriher, Landis, N. C. Mrs. Edgar Whitener, High Point, N. C.

### MEMBERS IN MEMORIAM

#### EASTERN SYNOD

*Lebanon Classis*—Miss Minnie A. Hicks, 829 Walnut Street, Lebanon, Pa.

#### OHIO SYNOD

*Southwest Ohio Classis*—Mrs. Elsie Schumacher, 412 Straight St., Cincinnati, O.



# Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

Dear Guild Members:

It was a real joy to meet as many of you as I did at Summer Conferences. I wish that I could have met all of you!

By this time you are beginning the programs on the theme "Forward with Christ." We hope you will like them. Be sure to adapt these programs to your own Guild. And don't you like the cover on the Program Booklet? Miss Dorothy Keeler, Secretary of the Girls' Missionary Guilds of Northwest Synod, designed it for you.

Designing this cover is not all Miss Keeler has done for you this year. She has arranged the suggested program for the Guild Institute, which has been sent to each Classical Secretary of the Girls' Missionary Guild. We know you will not want to miss the Institute arranged for your group. It promises to be one of inspiration, information and enthusiasm. Every Guild member will want to attend!

We take this opportunity to extend hearty congratulations to the Guilds of Eastern and Northwest Synods for attaining the highest

percentage on the Synodical Standard and thereby winning the privilege of sharing the banner, each Synod holding it for six months. Who will win it next year? We challenge each Synod to try! In order to attain the Standard each Guild in the Synod must work hard. If you make your Guild an Honor Guild this year, it will help your Classis and your Synod to be the very best.

Let us all strive to go forward with Christ!

Most sincerely,

RUTH HEINMILLER,  
*General Secretary of Girls'  
Missionary Guilds.*

## NEW GUILDS

### EASTERN SYNOD—

First, Sunbury, Pa.—Organized by Carrie E. Geiser with 10 charter members. President, Margaret Leader, 334 Spruce Street, Sunbury, Pa.

### POTOMAC SYNOD—

St. John's, Staunton, Star Route—Organized by Mrs. William Groff with 7 charter members. President, Miss Louise Swortzel, R. R. 1, Stuarts Draft, Va.

### PITTSBURGH SYNOD—

South Bend, Pa.—Organized by Rev. S. Papajian and Mrs. J. E. Smith, with 12 charter members. President, Margaret Anderson, South Bend, Pa.

## Mission Band

Dear Mission Band Leaders:

You will be interested to know that the General Synodical Banner for the Mission Band was awarded to Potomac Synod for having attained the highest percentage on the Synodical Standard. We congratulate Potomac Synod! May all of you work just a little harder this year, not merely to attain the banner but to help the boys and girls of your church to develop a true spirit of Christian world friendship.

We were delighted with this year's report, which indicated that many more Children's Rallies had been held than in previous years. Programs for such Rallies have again been sent to the Classical Secretaries of Mission Bands. Please co-operate with your secretary and offer to help her in any way.

Reports show that the Reading Course for Boys and Girls has been taken up in many more churches during this past year. The report of the General Secretary of Literature shows that it is being used in a number of churches where there is no Mission Band. More books have been added to the Course,

many of which are in school and public libraries. Encourage the children to make friends with children of other lands through this Course.

With kindest regards, I am,

Most sincerely yours,

RUTH HEINMILLER,  
*General Secretary of Mission Bands.*

## NEW MISSION BANDS

### EASTERN SYNOD—

Orangeville, Pa. Organized by Mrs. Chester Brachman with 14 charter members.

Rexmont, Pa. Organized by Mrs. J. Walter Snoke with 15 charter members.

## Queries

1. Has every society and guild departmental secretary received her PLAN OF WORK letter? (Answer not found in any magazine.)
2. Why are we grateful to Dorothy Keeler?
3. To what Synodical Societies were the Guild and Mission Band Banners awarded?
4. The challenge to us is to help Japanese Americans develop into.....

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For Information Address

CHARLES E. SCHAEFFER, *Secretary*  
BOARD OF HOME MISSIONS

A. V. CASSELMAN, *Secretary*  
BOARD OF FOREIGN MISSIONS

Reformed Church in the United States

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